

An Authentick

860. K. 23
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NARRATIVE

Of the late

PROCEEDINGS

AT

THORN.

(Price One Shilling.)

AN HISTORICAL
NARRATIVE

OF THE LATE

PROCEEDINGS

AT

THORNTON

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And Cruel
Execution at **THORN.**

WITH

Two Letters written upon that Oc-
casion by **BRITANNICUS**, in
the **LONDON JOURNAL.**

To which is prefix'd,
An Account of the **RIGHTS** and **PRI-
VILEGES** of the City of **THORN.**

L O N D O N :

Printed for **W. WILKINS**, in *Little-Britain* ; and
sold by **J. PEELE**, at *Locke's Head* in *Fater-
noſter-Row.* 1725.

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THE
INTRODUCTION.

TO give a particular Account of *Prussia*, and the Privileges of its Cities, I must begin from the first Institution of those Knights who conquer'd it. This happen'd about the Year 1100, or very little after; but so inconsiderable was the Foundation, that no Notice is taken of them till the Year 1190 or 91, when an Expedition to the *Holy Land* was undertaken by *Richard I.* of *England* and *Philip* of *France*; but these Actions are foreign to my present Purpose. I shall just observe, that these Knights were called *Fratres Hospitalii Hierosolymitani*, for their great Hospitality; *Mariani*, for their Devotion to the Virgin

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Virgin Mary; *Teutonici*, from their Nation, being all *Germans*; *Equites Cruciferi*, from their Arms, and are still known by the Name of the *Teutonic Order*.

About the Year 1203, another Order of Knights called *Enfiferi*, appeared in the North; and in 35 Years, the whole Time of their Duration, they took from the *Danes*, *Reuel*, *Estonia*, and all that belonged to them in *Livonia*. But finding the Enemy too strong for them, and the second Great Master being dead, they proposed calling in to their Assistance the powerful *Teutonic Order*, which was upon the Point of being quite driven out of *Palestine*, as not having sufficient Forces to withstand the *Saracens*. These readily embraced the Offer, and in the Year 1238, they were united in Presence of the Pope, retaining the Name of the *Teutonic Order*.

Prussia was at this Time inhabited by Heathens, who were very troublesome to *Conradus*, Duke of *Masovia*, who called the *Teutonicks* to his Assistance; and they readily engaged in a War against the *Pagans*: But notwithstanding all their Bravery, and several *Crusadoes* that were raised in their Favour, they were 53 Years before they conquer'd all *Prussia*, and extirpated the Natives; but at length they effected it, and all that Tract of Land became

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became subject to the great Master of that Order.

But in Process of Time, these Knights, corrupted by Wealth and Power, grew very degenerate, and exercised such Tyranny over the People, that *Prussia* was ripe for a Revolt; and *Uladislavs Jagello*, the brave King of *Poland*, having in a pitch'd Battle, over-thrown the Knights, the most adjacent Parts to his Kingdom shook off the Yoke they groaned under, and put themselves under that Monarch's Protection; and all *Prussia* had done the same, had not the Pope interposed between them; and by his Mediation it was agreed, that 70 Towns and Castles, which were specified, should be deliver'd to the King of *Poland*, and the remaining Part of *Prussia* should be held by the *Ten-tonick Order*, as a Fief of the Kingdom of *Poland*. In which State it continued till 1657, when all that Tract called *Ducal Prussia*, was, with Sovereign Power, transferred to the illustrious House of *Brandenburg*, and that Part called *Royal Prussia* was to remain to the Crown of *Poland*; which, however, was not at that Time wholly under its Subjection, some part of it, particularly *Thorn*, being then taken from them by *Sweden*.

The Knights of this Order, or at least the Remains of em who were under a Heer-Meister,

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Meister, were obliged to retire into *Livonia*, where they again carried on several Wars. After the Reformation of *Martin Luther*, they accepted the Confession of *Augsburg*, as did the greatest Part of *Prussia*; and the full and free Exercise of their Religion was granted them, provided they would tolerate the *Roman Catholics* amongst them: but the Knights being at last worsted by their Neighbours, were obliged to seek the Protection of the neighbouring Potentates. The Town of *Revel*, with Part of *Estonia*, made Peace with *Sweden*, and paid Homage to *Eri- cus*, whilst the Heer-Meister and the Marquis of *Brandenburg* did the same to the King of *Poland*, for themselves and all those Places which had formerly belonged to them, and which, as fast as they could be recovered from the Enemies, should also appertain to the Crown of *Poland* and Great Dutchy of *Lithuania*; but upon Condition, that the King and his Successors should maintain them in the Confession of *Augsburg*, and not suffer any Innovations to be made therein; but should confirm to all the Provinces their Privileges, Laws and Liberties in Temporal and Spiritual Things, &c. This *Pacta Subjectionis* being concluded, was sworn to on both Sides, at a Dyet held at *Wilna* the 28th of November, in the Year

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Year 1561, and is confirmed by every King of *Poland* in the Oath he takes at his Election, when the Maintenance of the establish'd Religion in the several Parts of his Dominions, is solemnly promis'd.

In the War between *Charles Gustavus* of *Sweden* and *John Casimir*, King of *Poland*, some Part of *Polish Prussia* was conquer'd; amongst others, the *Swedes* took *Thorn* in the Year 1655; but that King dying, and his Successor being but five Years old, the Treaty which had been begun in his Life Time was renewed, and the Monastery of *Oliva* pitched upon for the Place; where it was at length concluded, and signed the 3d of *May* 1660, between the *Poles* and *Swedes* as Principals, and the Emperor and Elector of *Brandenburgh* as Allies, each Party becoming Guarantee for the whole Treaty. The King of *France* too appeared as Mediator and Guarantee; but the Emperor refusing to accept him as such, he was not named in the Treaty exchanged with his Imperial Majesty. It was at the same Time stipulated, that at the Exchange of the Ratifications, each treating Party should have the Liberty of naming other Guarantees, by which means the Elector of *Hannover* also became one.

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By this Treaty, *Thorn* and the other conquer'd Places were restor'd to *Poland*, with this Covenant*, 'That the Towns of *Polish Prussia*, which, during this War, have been in the Emperor and the King of *Sweden's* Power, shall likewise preserve all their Rights, Liberties and Privileges, in Matters Ecclesiastical and Civil, which they had enjoyed before this War (in preserving the free Exercise of the Catholick and Protestant Religion, as they had before the War); and his *Polish* Majesty shall have for the future, the same Goodness he formerly had for them, and defend with the same Care the Territories of those Towns, their Magistrates, Communities, Citizens, Inhabitants, and Subjects. They shall likewise have Power given them to repair and rebuild the publick and private Edifices ruined by the War, &c.

The City of *Thorn* is govern'd by a President, a Vice-President, a Bourgrave, a Vice-Bourgrave, and the City Council, who, according to their Charter, ought all of them to be *Lutherans*: They dispose of the Command of the Militia, and the Officers too should be *Lutherans*; but they are to tolerate the *Roman Catholicks* amongst

* Treaty of Oliva, Art. 2. p. 3. Puffen. de Reb. Sue.

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amongst them. There has, since the *Reformation*, been a very fine College there where the *Lutheran Youth* of *Poland* in general, used to be educated, the best Churches of the Place were theirs, even since the Peace of *Oliva*, that is, within these 65 Years: But they have been by degrees, very much encroached upon by the *Roman Catholicks*, especially by the *Jesuits*, who having got a College there also, seduce as many of the *Lutheran Youth* as they can: Nor do they care by what Means they compass their Ends; for if they can but once excite a Quarrel, they are sure to get by it; for though the Mob should do no Mischief, they'll take Care to do enough, and lay it upon them.

The *Poles* are very great Bigots; and having now entirely subjected these Towns, which at first only put themselves under the Protection of the King, they use 'em in a very Arbitrary Manner; and if a Religious Difference arises, they have generally no Regard to Justice or Treaties, but sacrifice all that dare oppose the *Catholicks*. By these Means *Thorn* has suffer'd more than once; and the *Jesuits*, who are never accused of being over Conscientious know how to make the best use of this Spirit of Bigottry, and to acquire new Possessions, and new Riches, which they have no Title to. An Example of which

was seen in this last Commotion; for tho' it was evidently known, that the College of the *Jesuits*, with all their Furniture, &c. was not worth above 30,000 Florins at most, yet they offered to swear the Damage they had sustain'd at 30,600. The Commissioners, after having examined into the Mischief done, allowed them 22,000, which was about double of what they really suffered, whether from the Mob or themselves, besides which the Vice-President's House and Gardens, adjoining to the College, was given to them.

In the other Differences that have happen'd between the *Jesuits* and the unhappy *Lutherans*, the latter, tho' always the least guilty, have always been punish'd, and the former rewarded; but this was never done in so flagrant a Manner before: Till now, they contented themselves with fining them, or taking a Church at a Time; but by this last Judgment against the Protestants, they have deprived them of their Rights, Estates, Religion and Lives.

That what I here suggest has real Foundation, and that the *Jesuits* themselves were the Original Contrivers and Fomenters of this Tumult, with this View, appears clearly from the Letters of the Kings of *Denmark* and *Prussia*; and that the Roman Clergy have been

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at all Times capable of such a Conduct, is also undeniably evident, from a Letter written by Sir *Henry Neville*, Ambassador in *France*, to Secretary *Cecill*.

“ There happen'd upon *Corpus Christi*
“ Day last at *Limoges*, a Matter which
“ doth easily discover the Passion and
“ Malice yet remaining in the Popish
“ side here, against the Protestants.
“ Certain Priests themselves went into
“ the Church in the Night and broke
“ down some Images, and (as they say)
“ cast the Sacrament about the Church.
“ In the Morning the People assembling,
“ a great Exclamation was made by the
“ Priests of this Outrage, and some principal
“ Men of the Religion in that
“ Town, charged by Name to be the
“ Doers of it. The People by and by
“ grew in fury, and would have proceeded
“ to the present Execution of them,
“ taking Arms as I am inform'd for that
“ purpose, and the other side arming
“ themselves likewise for their own Defence.
“ Monsieur *de Salignac*, Governor of the Town, arriving and examining the Matter, found that one of
“ the Religion was charged by Name to
“ have been an Actor in it, who had
“ been in his Company all that Night:
“ Whereupon suspecting the Matter, he
“ caused some of the principal Accusers

“ to

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“ to be severely examined, and namely
 “ one offer’d to depose that he had seen
 “ this Man there, whom Monsieur de
 “ *Salignac* knew to be absent; and
 “ threatening him with the Torture, drew
 “ the Confession from him of the whole
 “ Practice, and that they had done it to
 “ the Intent to have moved the People
 “ to a Sedition, and to have cut the
 “ Throats of them of the Religion:
 “ Hereupon some of them were appre-
 “ hended, and some fled. What Justice
 “ will be done hereupon is much ex-
 “ pected. This Matter will be disguis’d,
 “ I am sure, to your Honour by the
 “ *French* Ambassador; but this is the
 “ Truth of it, as I receiv’d it from Mon-
 “ sieur de *Bellievre*, of whose Sincerity
 “ I find more cause daily to believe than
 “ in Monsieur de *Villeroy’s*; who, when I
 “ was with him at *Constans*, denied that
 “ there was any such Matter at all, and
 “ since hath sought to disguise it to me
 “ as much as he cou’d, suppressing all
 “ that toucheth the Priests.

Winwood’s Coll. Vol. I. p. 55. Ann. 1599.

The Behaviour of the Roman Catho-
 tholicks in *Poland*, upon this Occasion,
 is very remarkable, and agreeable to the
 Conduct of this worst Part of their Cler-
 gy; for the Letters from *Warsaw*, *Cra-*
cow,

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cow, *Lemberg*, and other Places in *Poland* say, that the dreadful Execution at *Thorn* has filled both the Romish Clergy and Common People with extraordinary Joy; and as there is no other Popish Country, where People of Distinction, as well as the Vulgar, pay more Reverence and Devotion to Images than they do in the abovesaid Kingdom, some are still of Opinion, that this Execution, as severe as it was, is no sufficient Attenuation for the Profanation of such an Image as that of the Holy Virgin.

But we hope there will soon be some effectual Methods taken to redress these unhappy Sufferers at *Thorn*; for besides the Letters inserted in the following Papers, 'tis assured, that the King of *Great Britain* has written to the King of *Poland* with his own Hand, on their Behalf; and from *Berlin* we have Advice, that his *Prussian* Majesty having been inform'd, that the Roman Catholicks, notwithstanding their enormous and unheard of Proceedings at *Thorn*, are still going on with their Persecutions, and labouring at the total Oppression of the Protestant Citizens of that Town, has sent to his *Polish* Majesty at *Dresden* another Letter, in much stronger Terms than the former, concluding that his *Polish* Majesty would be pleas'd to interpose and exert

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exert his Royal Authority to put a Stop to these farther Proceedings; in Default whereof, he says, he must expect to see this Affair redressed in another Manner, and with great *Eclat*.



An



An Authentick
NARRATIVE
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PROCEEDINGS
And Cruel
Execution at *THORN.*



THE Tumult at *Thorn*,
and the Proceedings there-
upon, have made so much
Noise in the World, and
the Affair so nearly con-
cerns the Protestant Inter-
est and the Reformed
Religion in general, that
'tis highly requisite an
Authentick Account of it should be deliver'd
down to Posterity, and every original Piece
preserved that relates to it.

B

This

This Affair was long talk'd of, before we could come at any real Account of it. The first Piece which can be called Authentick, was that which was sent by the Council of that City to the King of *Poland*, and is as follows :

ON the 16th of *July*, (O. S.) the ordinary Procession being arrived at *St. James's Church-yard*, which Church had been taken from the *Lutherans*, contrary to the Peace of *Oliva*, there were there a great Number of the Citizens Children to see the Procession pass, with their Hats under their Arms, according to Custom ; but a Student of the *Jesuits College*, not satisfied with that Mark of Civility and Respect, would needs have them kneel down, and gave them bad Language and Blows. About two Hours after the Procession, the same Student, with several of his Comrades, came again, and insulted several other young People, without the least Provocation on their Part ; but in the end, this troublesome young Man was seized by the Soldiers of the Garrison, and brought to the Guard, after he had wounded several Citizens with Stones. Next Day the Students got together again, and meeting one of the Citizens whom they had abused the Day before, they would oblige him to get their Comrade set at Liberty ; but the Man had the good Fortune to get out of their Hands, and went for Safety to his own House, whither they pursued him Sword in Hand. In the mean time, the President of the City had given Orders for setting the Student at Liberty, at the Request of the Rector of the *Jesuits College* ; but another Student being likewise carried to the Guard-

Guard-Room, his Comrades would oblige the President to set him at Liberty also, which he refused to do till he had spoke to the Rector. Upon this, the outrageous Students ran furiously to the Guard-Room, to rescue their Comrade; but being repulsed, they sought to revenge themselves upon a Townsman, whom they pursued Sword in Hand to the Bourgrave's House, where he took Shelter. After that, they attacked a *Lutheran* Student, who was at the Door of his Lodgings in his Night-Gown; whom they dragged by the Hair as far as their own College, threw him into the Canal, and beat him severely: Which done, they sallied out with Sabres in their Hands, and wounded several People that came to the Student's Assistance; but the President having sent thither the Town-Guard, they were obliged to betake themselves to their College. The President at the same Time reclaimed the *Lutheran* Student, but the Rector would not let him go till the Student of his College was set at Liberty first. Whilst this Exchange was making, some of the Trained-Bands of the Town were ordered to post themselves before the *Jesuits* College, to protect them from the enraged Populace; but when the Students fired upon them, and threw Stones from within, it was not possible to restrain the People, who forced open the Gate, and were doing what they could to revenge the Students Cruelty; when in that very Instant, the Town Clerk, who had got the *Lutheran* Student set at Liberty, came and obliged them to retire. It was then thought that the Riot was over; but the Guards that were posted before the College had scarce

marched off, when the Students from within fired again, and threw Stones at the People, who forced open the Gate again, plundered the College, and committed great Disorders, till a Detachment of the Garrison and Trained Bands came to the *Jesuits* Assistance, and dispersed the People, &c.

To invalidate this Account, the *Jesuits* drew up another, which they also dispatched to Court, which ran thus :

' A faithful and true Catholick Account of the horrid Tumult, and most barbarous Profanation of the Chappels, and sacred Oratories, together with the overthrowing of the Altars, pulling down and afterwards sacrilegiously burning in the open Street the Images of our Saviour, the most blessed Virgin, and other Saints, accompanied with infinite Blasphemies and Mockeries; and lastly, of the pillaging of the whole College of the Jesuits at Thorn, committed by the Hereticks of the same City, on the 27th of July 1724.

LEST the Hereticks should, according to their Custom, excuse and palliate by artful Lyes and Calumnies their impious Attempts and Outrages, we shall here give the Reader a short but faithful Account of what has passed. But first of all it will be necessary to lay down a fundamental Caution, sufficient to enervate and invalidate any Accounts that come from Hereticks, on what Head soever. This Caution is grounded upon the very Principles of their Faith : By which it will appear, that even in worldly Affairs, infinitely more Credit is to be given to a Catholick Evidence

or Writing, than to those of the Dissenters; since the Roman Catholicks assert and believe, that they are able, and ought, on pain of eternal Damnation, to keep God's Commandments, whereof the following is not the least, *Thou shalt not bear false Witness* (much less in Writing, because it descends to Posterity) *against thy Neighbour*, were he even a *Jew*: Which Commandment the Catholicks hope and strive, with the Grace of God, to observe; whereas the Hereticks are of a quite different Opinion, maintaining an Impossibility to keep God's Commandments, and consequently the above-said. For which Reason the Observance of God's Laws is what troubles them the least: Nay, they are justly afraid that the more they strive to act and to live up to God's Commands, the more they trespass upon their System of Faith, by obstinately resisting God's pre-necessitating Will, by which they are actuated and forcibly influenced in all their Doings, whether Good or Bad; insomuch, that should they tell any *Truth*, or do any *Good*, through their own Choice and Free Will, they would (in their Opinion) betray a Diffidence as to the only saving Faith, and detract from the Fulness of Christ's Satisfaction, and his infinite Merits.

On the 27th of *July* last, being one of the Holy Virgin's Festivals, when the Holy Sacrament was carried in Procession round about St. *James's* Church, a mean *Lutheran* Burgher came to gaze at it with his Hat on, and uttered several Blasphemies, with an intent to provoke the Catholicks; for which a Student of the *Jesuits*, being fired with a holy Zeal and Indignation, chastised him

him only by pulling off his Hat. No sooner was the Proceſſion over, but the *Lutherans* gathering together in the above-ſaid Church-yard, without regard to that ſacred Place, and the Church Immunities, fell upon the ſaid Student, beat him barbarouſly, and dragged him, covered with Blood, to the Guard-Houſe ; where this Avenger of God's Honour was ignominiouſly kept till the next Day : Upon which ſome Catholick Students, according to their Duty, went peaceably to the Bourgrave of the City, moſt humbly deſiring him to releaſe the Priſoner, aſſuring him withal, that he ſhould appear when required. But they were answered, Let thoſe who committed him, releaſe him. Then they went to the Preſident of the City, who having likewiſe given them a frivolous Anſwer, they followed the Bourgrave's Advice, and applied themſelves to the Burgher, whom they deſired in a civil manner to get the Student ſet at Liberty, ſince he had been the Occaſion of his Confinement, engaging for his Appearance before any competent Court ; but inſtead of complying, the ſaid Burgher got one of thoſe interceeding innocent Students alſo committed, without the leaſt Cauſe or Offence given. The Students being thus baffled, went again to the Preſident, in order to ſollicit the Releaſe of their Comrade, who was laſt committed ; but the Preſident's Domeſticks, far from admitting them, laughed at them, and forcibly turned them out of Doors with opprobrious Language. When the Catholicks perceived that Nothing would do, and being no longer able to bear the Injuries this Uncatholick City had done them, and eſpecially of

of late, when a Student of a noble Family was seized in his Chamber at Midnight, almost undressed, to the great Disgrace of the Catholick Nobility, and from thence kicked down Stairs, and hurried away to Prison, where he was kept all Night ; and though his Innocence appeared next Day, he could never obtain any Satisfaction for the Affront given him. The *Jesuit* Students and the Nobility, having often met with such premeditated Treatments from the *Lutherans*, and being afresh irritated by what happened last, they seized and carried away a *Lutheran* Student, though without the Knowledge of the Fathers *Jesuits*, and brought him into their College ; however without any Design to return the same ill Usage, but only in View to exchange this Dissenting Student for the two Catholicks under Arrest, assuring him that he should be set free again without any farther Molestation. But then it was that the Mob rose, not so much by the Connivance, as by the Instigation of the Magistrates, the Gates being purposely shut sooner that Day than usual, having for their Leader the Town-Clerk, who excited the People to break the Windows of the College, instead of demanding the *Lutheran*, who would have been immediately delivered. By which it was evident, that they aimed not so much at having the *Lutheran* Student released, as to shew their Fury and long premeditated Vengeance against the *Jesuits*, for having brought over so many *Lutherans* to the Catholick Church. Afterwards they broke open the Doors ; whilst the City Guards which were come up, far from checking them, encouraged them, in hopes of sharing
in

in the Booty in case of Resistance: But seeing that the Aggressors were in no Danger from those within the Schools and the College, who were only armed with religious Innocence, they withdrew, by Order of one of the Consuls, who did not so much as give the least Rebuke to the Aggressors. Whereupon the enraged Mob seeing their Censor gone, and their Crime countenanced, rushed furiously into the Schools, broke and overturned whatever they found in their Way; and afterwards forced open the Chappel and Oratories, where they demolished the Altars, hewed down the sacred Statues, and tore and hacked to Pieces the Images, and especially that of the Holy Virgin; and what is most abominable, dragged to the publick Square before the Schools, the Statues of the Blessed Virgin of *St. Xaverius*, *Casimir*, and others, where they burned them openly, impiously exulting and leaping all the while over the Fire, borrowing these blasphemous Words from the Jews and Heathens, *Now Now, Woman, save thy self! since the Papists boast so much of the Help thou affordest them; and then scoffingly cried out, Vivat Jesus, Maria, Joseph!* And not contented with having thus insulted the greatest Saints, they returned a second Time to the College; where having with still greater Fury forced the Gates, they beat and abused most cruelly all those of the Holy Order that came in their Way; most of which were obliged to hide themselves in Holes and under the Roof to save their Lives, whilst those Miscreants were busy in breaking open their Cells, and carrying away their Goods: Which done, they forced open the Chappel Door, which

which was curiously carved, with their Hatchets cut to Pieces all the Images of Saints, and vented their unbounded Fury even upon two Crucifixes, one of which was split with an Ax, and the other stabbed with Swords and shattered with their Fire-Arms. Having now nothing left to demolish and to rob, they went to find out God's Servants, to put them to Death; upon which the Commandant of the City, whose Assistance was till then vainly implored, under Pretence that his Men were to be employed against the Enemy and not against the Citizens, being informed of the utmost Danger the Fathers and others of the College were in, thought fit to appease the Tumult at Midnight, by forcing out of the College those impious Wretches: Without which Succours, though they came very late, all the the *Jesuits*, and even all the *Roman-Catholicks* of that Heretick City would probably have lost their Lives. How they have behaved themselves in the following Days, and what they have done after more mature Deliberation; how they braved afterwards the King and the Senate's Authority; and how they almost renewed the Sedition when the Crown Troops were sent against them; is sufficiently known, and shews a premeditated Conspiracy against the Catholicks: which however we refer to the Judgment of those who have the supream Judicature and Power in their Hands. As for us, we pray heartily for their Repentance, and that they may be converted, and return to the Communion of their Forefathers, and so live. [Thus far the *Jesuits Account*.]

C

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I shall observe here, that this Tumult happen'd much about the Time when they were chusing Nuncios for the Dyet; or, to give the *English* Reader a juster Idea, Members of the *Polish* Parliament; and these, as well as their Electors, the *Jesuits* thought necessary to spirit up before-hand in their Cause: Every Sunday they appeared in the Pulpits, and filled the Minds of their Hearers with the *Danger of the Catholick Church*, and the *Peril* they were in amongst *False Brethren*. Their Discourses produced the desired Effect; as will be seen when I come to speak of the Dyet.

But lest any Time should be lost, they dispatched other Emissaries to Court to deny and confute all the *Protestants* might say; and with such Success there, that Commissioners were appointed to go to the City and examine into the Matter, in order to make their Report; but these did not consist of an equal Number of *Catholicks* and *Lutherans*, as the Nature of the Cause required, but was a Commission wholly composed of *Papists*, Men whom the *Jesuits* knew they could very well depend upon.

Allarm'd at the News of this Commission, the *Lutherans* immediately dispatch'd an Express to Court, to desire that the Persons appointed to examine into this Affair, might be half *Lutherans* and half *Papists*; but in the mean Time the Commissioners proceeded, and soon dispatched their Business.

The Report being made, Instructions were given to the Assessorial Tribunal, or High Court of Justice, to proceed to the Tryal of the *Protestants* of *Thorn*; the Attorney-General was ordered to prosecute, and the *Jesuits* sent in their Depositions. The

The *Lutherans* now saw a Storm gathering against them; and began to apprehend the Consequences of it; but yet they flattered themselves, that when brought to a Tryal, they shou'd be honourably acquitted, it being their Right and Privilege to be try'd by a Commission, one half of which shou'd be compos'd of *Protestants*; but they only flatter'd themselves, that Regard would be had to Right. The Assessorial Tribunal, consisting also of all staunch *Roman Catholics*, were the Persons ordered to take Cognizance of the Affair, and Sentence was soon pass'd upon the Magistrates and others, and that in a very extraordinary Manner; for far from being present at their Tryals, they did not so much as know the Day when they were to come on; nor was the Cause judged upon the Place, or in the County where the Fact was committed; the Criminals, as they were deemed, being at that Time exercising their Office, or at least in their own Houses at *Thorn*, whilst the Prosecution against them was carrying on at *Warsaw*.

The Sentence or Decree pronounced by the Assessorial Tribunal on this Occasion, was, that the President and Vice-President shou'd lose their Heads, for not having endeavour'd to appease the Tumult, as they were by their Offices oblig'd; and that their Estates shou'd be confiscated, to defray the Charges the Town had been at on this Occasion.

Gerard Thomas, Bourgrave, and *Quinmerman*, Vice-Bourgrave, both Lords of *Thorn*, were declared infamous, and incapable hereafter of holding any Place of Trust, and were also to be imprison'd, and to pay a certain Fine for

Neglect of their Duty, in not having pacify'd the Tumult: And two Officers of the Garrison of *Thorn* were fined and committed to the Tower, because they did not hinder the Populace firing again upon the *Jesuits* College.

Harder, *Moab*, and Thirteen more specified in the Sentence, were condemned to lose their Heads, as having been the first Aggressors in the *Jesuits* College; and some others accused of having burnt the sacred Image of the Virgin *Mary*, were sentenced to have their Right Hands cut off, then to be quartered, and their Bodies to be burnt under the Gallows.

The Church of *St. Maria* belonging to the *Lutherans*, was by the same Sentence taken away from them, and given to the *Roman Catholics*, and the *Lutherans* ordered to buy Plate for the Altar to be there erected. The *Lutheran* College, to which all the *Protestant* Youths of *Poland* and *Lithuania* used to be sent, is to be removed a League out of Town. The Town is to pay the *Jesuits* for the Damage they have received in the Tumult. The Magistrates and Council of *Thorn*, which were all *Lutherans*, according to their Constitution, are for the future to consist of half *Protestants* and half *Papists*, and all the Officers must henceforward be *Roman Catholics*. Several other Citizens were sentenced to be whipt and imprisoned, and to pay a Fine, which is to be employ'd in erecting a Pillar in the Place where the Image of the Virgin *Mary* was burnt, for a perpetual Memorial.

The Nuncios of the Dyet, as I before observ'd, had been spirited up in this Cause, and that to such a Degree, that when they assembled,

bled, they refused entering upon any Affair till the *Jesuits* shou'd have receiv'd Satisfaction, and the City of *Thorn* be punish'd for the Riot; and this certainly hastened the Sentence.

The Dyet not content that this Decree was given by the Assessorial Tribunal, fearing lest it shou'd be mitigated, ordered it to be brought before them; altho' it was an Affair that they had not the least to do with, nor was it their Business to take any Cognizance of it: But notwithstanding all this, it was brought before them, and they unanimously (the only Instance of their Unanimity during their six Weeks sitting) confirm'd it into a Law. The whole Resolutions of the Dyet consisted but of Four Articles; and *This*, which was the Third, was much longer than the Two first, tho' they related to the Safety and Protection of the Kingdom. I am not willing to quote Authorities, without inserting them at length, and therefore shall give my Readers a Translation of this Article.

III. As the Inhabitants of *Thorn*, in Defiance of the Constitutions, and the Decrees of our Serene Predecessors, and even in Contempt of all Laws both Divine and Human, have, by the Connivance of their Superiors, and upon a slight Occasion, lifted up their insolent Hands against the Persons and Places dedicated to God; wherein they have behaved themselves with the greater Boldness and Assurance, because the like Disorders passed formerly with Impunity; in so much, that the Orthodox Religion, the Publick Safety, and the Liberty of the Church, have not only suffered great Violence; but, which

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is yet more scandalous, the Laws are become contemptible.

And for as much as it highly concerns us, and the States of the Republick, that our Subjects and Inhabitants should live peaceably, and mutually support one another; therefore, to the End, that instead of so manifest Contempt of God and the whole Coelestial Hierarchy, sacred Persons and Gods upon Earth should be revered and respected according to the Divine Will, and that the Laws of the Kingdom be likewise maintained, the Decree issued from our Affessorial Tribunal at the Instances of our Solicitor-General, and the Reverend Fathers the Jesuits of the College of *Thorn*, against the Magistrates of the said City, the Seditious and Ringleaders of the Tumult, shall be forthwith executed in its full Extent: We hereby strictly Charge our Crown Generals to assist the Commissaries appointed to execute that Sentence, to furnish and to march as many Troops as will be necessary for that Purpose, but without departing from the military Discipline established by the new Law.

When this Decree came down to *Thorn*, it very much surpriz'd its Inhabitants; but there was Time enough left for his *Prussian* Majesty and the other *Protestant* Princes to interpose and stop the Execution of the Sentence; and immediately accordingly the Kings of *Prussia* and *Denmark* dispatched Expresses to his *Polish* Majesty with the following Letters.

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The King of Prussia's Letter to the King of Poland.

WE cannot forbear acquainting your Majesty, how deeply we have been afflicted by the severe Sentence lately passed and published against the Inhabitants of *Thorn*, on Account of the unhappy Tumult arisen there. Nothing indeed could more move our Compassion, than to see these poor People of our Communion proceeded against, not only with Fire and Sword, under the Pretence of avenging God's Honour; but also with taking away their Church and School, and overturning the Constitution of that City, in order to compleat the Oppression of the Protestant Inhabitants. Had the City of *Thorn* been guilty of an open and avowed Rebellion against Your Majesty, and even of the highest Crimes, what harder Decree than this could have been pronounced against them? But as the whole Matter in Question turns upon inflicting Punishments for a Tumult raised by the Populace against some wretched *Jesuits*, tho' the same Tumult has been maliciously occasioned and fomented by the same; your Majesty cannot but judge, according to your great Wisdom, that the severe Punishment determined by the Sentence, bears no manner of Proportion with the Excess committed; and that it is against all Reason, that for the sake of a few People's Mischance, so many Innocents should suffer, and a whole Town be ruined. Nay, all the reasonable World will naturally conclude, as it is too manifest by the numberless Circumstances

stances of this Affair, that such a terrible Sentence, far from being founded upon an impartial Administration of Justice, entirely proceeded from a venomous Hatred on account of their Religion, inflamed by all the Artifices and false Suggestions of the *Jesuits*; and that they boldly laid hold of this Opportunity to take away the Lives and Estates of the poor Dissenters at *Thorn*, and even to deprive them at once of their Rights and Privileges. Your Majesty's Justice and Propension to protect Innocence oppressed being so well known, we hope that you will never permit the Execution of such a bloody Sentence, by which the Glory of your Majesty's Reign would be for ever tarnished. We therefore most earnestly desire your Majesty, to put a Stop to that Execution, and to have the whole Affair a new and thoroughly examined by an impartial Commission, composed of just and moderate Members of both Religions; to admit the Impeached to plead and defend their Innocence; and if any be found guilty, to shew rather Mercy than the strictest Justice; and especially, to protect and maintain that City in their Privileges and Liberties; but above all, to prevent the Effusion of so much Christian Blood, which cannot be spilt without the greatest Cruelty. Your Majesty will not take it amiss that we concern ourselves so far for that City, since we are bound in Conscience to do it, in an Affair which affects those that are of the same Communion with us; besides, that we are fully entitled by the Peace of *Oliva*, to stand up for the Preservation of that City, and all that has
been

been stipulated for them, as well as for the other Cities of *Polish Prussia*, by the Instrument of the said Treaty, and to defend them as far as it is requisite. We are likewise convinced, that the other Powers concerned in the Peace of *Oliva*, and particularly the Guarantees, cannot see with Indifference, the said Treaty of Peace thus infringed and invalidated by the above-mentioned Execution. On the other hand, your Majesty may be assured, that you will highly oblige as well Us as all other Protestant Powers in *Europe*, by taking under Your Protection this poor City, almost reduced to Despair, and preserving it from the utter Ruin it is threatened with, and which may be attended with dangerous Consequences. We refer Us to what our Major-General and Envoy Extraordinary *Von Schwerin*, and his Brother our Counsellor of Finances, &c. will have the Honour to represent further to your Majesty on that Head. In Expectation of a favourable and so much desired Declaration, We remain, &c.

Berlin, Nov. 28. Frederick-William, King, &c.

The King of Denmark's Letter to the King of Poland.

YOUR Majesty will undoubtedly call to Mind the several Representations we have made to you, and to the Republick of *Poland*, in a Brotherly and cordial Manner; and among others, those we have made by our last Letter of the 14th of June, in favour

of those of our Communion in *Poland* and
Lithuania, who are called Nonconformists,
 and who are daily oppressed by the *Romish*
 Clergy.

We flattered ourselves, that our Interces-
 sions would have engaged your Majesty to put
 a Stop to those unheard of Proceedings, to
 protect their Churches, to cause those that
 have been taken from them since the Peace of
Oliwa to be restored, to maintain them in the
 peaceable Exercise of their Religion, and to
 redress all their other Grievances; and we
 founded our Hopes upon your Majesty's
 known Equity.

But we have seen with Grief, that not
 only your Majesty and the Republick of *Pol-
 and* have entirely disregarded our just Repre-
 sentations, but also that they continue to take
 away their Churches; and that they are more
 and more endeavouring, under any Pretext
 and by indirect Means, to deprive them en-
 tirely of their Rights and Privileges, confirm-
 ed to them by the fundamental Law of the
 Kingdom of *Poland*.

Our Concern increased beyond Expression,
 when we saw the dreadful Sentence of the
 last Assessorial Tribunal of *Warsaw* against
 the poor City of *Thorn* and its Protestant In-
 habitants, by which several Persons of Note
 and others have not only been condemned to
 one of the most cruel and infamous Deaths
 on Account of a Tumult and some Excesses
 of the Populace against the *Jesuits*, but their
 Church moreover taken from them, their
 Schools demolished, the Form of their Re-
 gency subverted; in a Word, their Privileges
 so

' so dearly bought and confirmed by the Peace
 ' of *Oliva*, destroyed, and all without other
 ' Ground than the false Depositions of the *Jesuits*, and the Declarations of Witnesses of
 ' the same Stamp with the *Jesuits*, without
 ' giving the Accused a sufficient Time to pre-
 ' pare for their Defence, nor so much as a
 ' Hearing; having thus being condemned in
 ' such a hasty and tumultuous Manner, that
 ' few Instances can be produced of such a
 ' Partiality and Injustice.

' This affords us ground to believe, that the
 ' *Jesuits* have themselves raised this Tumult,
 ' with a View to have an Opportunity to de-
 ' prive at once the Protestants in a most horrid
 ' manner of their Lives, Honours, Estates and
 ' Privileges; The rather, since the Hatred of
 ' the *Roman* Clergy is grown to such a Pitch,
 ' that unless God interposes, the Protestant
 ' Religion will be utterly extinguished in all
 ' *Poland* and *Lithuania*, notwithstanding the
 ' Precautions taken to assure their Liberties
 ' and Privileges, as well by the fundamental
 ' Laws of the Kingdom of *Poland*, as by the
 ' Capitulations confirmed at the Election of
 ' successive Kings, and even by your Majesty
 ' in a most solemn manner; and by the Most
 ' sacred Oaths.

' Your Majesty will easily judge, that we
 ' cannot see, without the deepest Concern and
 ' Compassion, all those unprecedented Perse-
 ' cutions against those of our Communion :
 ' And we hope your Majesty will have Regard
 ' to the just Prerogatives of that poor City, and
 ' take to Heart the sad Condition it is re-
 ' duced to, by reversing the unjust Sentence of

the Assessorial Tribunal of *Warsaw*, and by establishing an Impartial Tribunal, composed of just and moderated Members of both Religions, in order to examine a new and determine that Affair.

By so acting, your Majesty will not only do a Work acceptable to God, who can no ways delight in the bloody Sacrifice of so many innocent Persons, and who has reserved to himself alone the Power over Consciences; but you will likewise prevent your Glory from being tarnished by the Execution of so many valuable Persons, whose Blood would cry to Heaven for Vengeance: And by relieving those of our Communion, your Majesty will give us a signal Proof of your Friendship towards us, which will engage us to shew, on all Occasions, that we are with Attachment, &c.

FREDERICK IV.

These Intercessions produced no Effect, for about the Beginning of *December*, Prince *Lubomirsky* came before *Thorn* with 2400 Men, of the Crown Troops, which were posted in all the Avenues; after which, he sent a Detachment of 150 Dragoons into the City, to secure all such as were specified in the Decree issued out of the Court of Chancery at *Warsaw*. Mess. *Rosner* and *Czarnich*, one the President, and the other Vice-President, were seized in the Morning in the Church, during Divine-Service. The Dragoons having thus executed their Orders, Prince *Lubomirsky* entered the City himself with 800 Men, and ordered presently a Scaffold to be erected. The City Council would

would have made an Appeal to the King, but the Prince opposed it; however, three or four Expresses were dispatched, one of which was sent to the King, with most submissive Representations and Entreaties to grant a Respite, to get Time for the Protestant Powers to interpose their good Offices; urging withal, That the Clemency the Emperor has of late shewed to the City of *Hambourg*, might serve as a Precedent for that of *Thorn*; and the rather since by the Tumult at *Hambourg*, where the Imperial Ambassador's Hotel and Chappel were demolished, the Majesty of the Emperor was struck at, whereas the Tumult at *Thorn* was only attended by some Disorders committed in the College of the *Jesuits*; and yet his Imperial Majesty contented himself with laying a Fine upon the City of *Hambourgh*, and obliging the Magistrates to send a solemn Deputation to *Vienna* to ask Pardon. But the *Jesuits* fearing these Representations should take Effect, engaged Prince *Lubomirski* to dispatch likewise an Express to the Court, not only to prevent the suspending of the Execution, which was fixed on the 15th of *December*, but to get Leave to have it done Eight Days sooner; in which having succeeded according to their Wishes, it was performed on the 7th, when ten Persons were executed; the Particulars of which are as follow.

At One a-Clock in the Morning the Cavalry entered the City, and surrounded the Old Town House; at Five a Clock M. *Rosner*, First President, was conducted thither from his own House by 20 Soldiers, and immediately Beheaded in the Inner-Court by the
Light

Light of Flambeaux. At Eight a-Clock the Infantry were posted at the Four Avenues of the Market, in the Middle whereof the Scaffold was erected; and an Hour after, Mess. *Masout*, *Hermets*, *Becker*, *Marty*, and *Meus*, were publickly Beheaded, their Right-Hands having been first cut off. Soon after, Mess. *Karofe*, *Haffen*, and *Schultey*, underwent the like Execution upon the same Scaffold, with this Addition, that their Bodies were afterwards burnt under the Gallows. A Butcher's Boy, who closed that bloody Scene, had his noble Parts torn from him, and flapped in his Face, before he was Beheaded, whose Body was afterwards Quartered. At Three a-Clock in the Afternoon, the Commissioners who had assisted at this horrid Execution, went to the great *Lutheran Church* of *St. Maria*, accompanied by some *Bernardine* and *Carmelite Fryars*, to take Possession of it; and the next Day they sung *Te Deum* in it, assisted by the *Jesuits* and the other *Roman Clergy*, of that City, to give solemn Thanks for having their Vows accomplished.

M. Czarnich; Vice-President of *Thorn*, has obtained his Pardon from the King of *Poland*, but he loses his Place, and his House adjoining to the *Jesuits College* is confiscated for the Benefit of those Fathers; besides which, he is to pay a considerable Sum of Money. A Citizen named *Heyder*, who in the Tumult had returned one of the Students of the *Jesuits* a Slap on the Face, and stood condemned to die for it, is likewise pardoned, after having abjured the *Lutheran Religion*. *M. Rosner*, the President,

dent, might have saved his Life on the same Condition, but he manfully preferred Death, which he suffered like a true Martyr. Since the Execution of the 7th, several Citizens have been whipped; the Writings of the *Lutheran* Ministers, who have made their Escape from *Thorn*, have been burnt by the common Hangman at the four Corners of the Town-House. The Keys of the great *Lutheran* Church having been delivered, though with Protestation, into the Hands of the Commissioners, they gave the same on the Day of the Execution, to the *Bernardine* Fryars, who consecrated that Church the next Day; so that the *Lutherans* were obliged to perform Divine Service in the House where the Elders meet. The *Jesuits* had drawn up and given in an Account of the Damage they pretend to have suffered in that Tumult, amounting to 30620 Florins; but the *Palatine Rebinski*, one of the Commissioners, reduced it to 22000 Florins, half of which Sum has been already paid down, and the rest assigned upon the Revenues of the City Lands. This done, the Commissioners made the Inventory of all the Effects of the President who had been Beheaded.

They tell us at the same Time, that the King of *Poland* would willingly have moderated this Sentence, and spared the Lives of those who suffer'd, had he not been prevented by the Precipitation of the Commissioners of the Assessorial Tribunal, who hasten'd the Execution, and had it performed Eight Days sooner than was at first intended: And to prove this, they quote a Letter written by him to those
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Magistrates of *Thorn*, who had petitioned in behalf of the Vice-President, and of which the following is a Copy.

THE Contents of your most humble Intercession in Favour of *John Henry Czernick*, Vice-President Burgomaster, dated the 9th Instant, have been respectfully communicated to us: As we take much at Heart the sad Condition which the good City of *Thorn* has been reduced to by the late Tumult, after having been otherwise exposed to great Calamities, we had heartily wished that the Conjunctions could have permitted to pronounce, in our Name, a less rigorous Sentence, or at least to moderate it in its Execution: And the Pardon we have granted of our own Accord, even before your Letter of Intercession arrived, will shew you, that we are rather inclined to act according to the Impulses of our fatherly Tenderness, than conformably to the Rigour of Justice.

But those who do not judge so favourably of his *Polish* Majesty's good Intentions in this Case, on the other hand alledge, that he has punished some of 'em further than he had need; strict Orders having been sent to the Magistrates of *Dantzick*, not to give the Fugitives of *Thorn* any Shelter, Lodging, or any other Assistance in their City; but on the other hand, to arrest and deliver them up into the Hands of Justice.

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What may be the Consequence of such a severe Execution is not yet known: But the King of Prussia thought this Affair so much concern'd every Protestant Power, that not content with barely writing to the King of Poland, he dispatched Expresses to the Courts of Great-Britain, Denmark, and Sweden, with Letters to the several Monarchs, with which I shall close this Piece.

The King of Prussia's Letter to the King of Great-Britain.

[N. B. This is the same with those written to their Danish and Swedish Majesties, save only that in the Letter to the King of Denmark, the last Paragraph is left out, and that the same Paragraph in that to the King of Sweden, has the Word Compaciscent instead of Guarantee.]

YOUR Majesty cannot be ignorant of the most dreadful Sentence issued from the last Assessorial Tribunal of Warsaw against the poor City of Thorn, and its Protestant Inhabitants, by which several considerable Persons, and others of the same Communion, on Account of a Tumult raised by the Populace against the Jesuits, and the Excesses committed on that Occasion, have been condemned to a rigorous and most infamous Death; the City deprived of their Church and School; the whole Constitution of their Magistracy overturned; and in a Word, all their Privileges, acquired at so dear a Rate, and confirmed to them by the Treaty of Oliva, taken from them; and all this upon the

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false

' false Reports of the *Jesuits*, and the Evidence
 ' they have suborned to make their Relation
 ' more plausible, and without so much as gi-
 ' ving the Impeached a due Hearing for their
 ' Defence; the whole being carried on in so
 ' unjust and crying a Manner, that few Pre-
 ' cedents of such cruel Injustice can be produ-
 ' ced. The Fury of the *Romish* Clergy in *Pol-*
 ' *land* is come to such a Height, that they are
 ' now endeavouring, not only at the total Ruin
 ' of the City of *Thorn*, but likewise at the ut-
 ' ter Extirpation of all the Dissenters in that
 ' Kingdom, which they do not scruple to boast
 ' publicly of: Accordingly, certain Constitu-
 ' tions tending thereto were ready prepared,
 ' and would have been published, had the last
 ' limited Dyet been brought to its designed
 ' End, whereby the Remainder of the *Prote-*
 ' *stant* Churches in *Poland* and *Lithuania* had
 ' been at once destroyed.

' The Constitutions of the Kingdom of *Pol-*
 ' *land*, and especially the *Pacta Conventa*, or
 ' the Capitulations which the Republick
 ' makes with the Kings at their Election, and
 ' particularly those made and corroborated by
 ' the most solemn Oaths by the present King,
 ' concerning the Protection of the Dissenters,
 ' are indeed couched in Terms so binding
 ' and advantageous to them, that nothing
 ' more could be desired; but no Manner of
 ' Regard is had to it, and the Court of the
 ' King of *Poland*, by an unaccountable Conni-
 ' vance and Relaxation, gives the *Romish* Cler-
 ' gy in *Poland* such a Latitude, in all their
 ' projected Persecutions against the *Protestants*,
 ' that if God Almighty does not interpose, by
 ' some

' some extraordinary Ways and Means, no-
 ' thing can be expected from it but the Loss of
 ' all the *Protestant* Churches still subsisting in
 ' *Poland* and *Lithuania*. In short, this Affair
 ' is come to that Pass, that it is not possible
 ' for the *Protestant* Powers in *Europe*, and par-
 ' ticularly your Majesty, who has already given
 ' so many glorious Instances of your indefati-
 ' gable Care for the Preservation of God's
 ' Church, to look on the total Oppression of
 ' those of their Communion, without being
 ' moved with the deepest Compassion, and ani-
 ' mated to an equally pious and glorious En-
 ' deavour to rescue and protect oppressed In-
 ' nocence. As for my Part, I am ready and
 ' willing, as bound in Conscience, faithfully
 ' to assist your Majesty in every thing which
 ' you will judge fit and expedient for this
 ' End, and to contribute the utmost of my
 ' Power towards it. I have also wrote a Let-
 ' ter to his *Polish* Majesty, in Favour of the
 ' City of *Thorn*, of which I send your Majesty
 ' a Copy here inclosed : But as I am appre-
 ' hensive that my Intercession, alone, without
 ' being back'd and seconded by your Majesty,
 ' will not be powerful enough to avert the
 ' great Calamity that City, and all the *Prote-*
 ' *stants* in *Poland* and *Lithuania*, are threatned
 ' with, I leave it to your Majesty's great Wis-
 ' dom, whether it would not be proper to send
 ' an Express Minister to *Poland*, and to take
 ' other convenient Measures in behalf of this
 ' distressed People. I have already ordered my
 ' Ministers in *Poland* to act in such case in
 ' Concert with your Majesty's Minister, in or-
 ' der to prevent the Effusion of so much inno-

cent Christian Blood; to preserve and maintain that City in their Constitution, Privileges and Liberties, and to procure some Relief to the rest of the Protestants in *Poland* and *Lithuania*.

Your Majesty, by being a Guarantee of the Treaty of *Oliva*, is every way entitled to concern your self, in a particular manner, for the City of *Thorn*, and the Preservation of their Rights and Privileges; which leaves me no manner of Doubt that your Majesty will magnanimously resolve it, and do all that will be requisite on this Occasion. I remain, &c.

FREDERICK WILLIAM, R.

Berlin, Dec. 2.

1724.



Two PAPERS written by
BRITANNICUS,
*upon Occasion of the fore-
going Cruel Execution at
Thorn, and printed in the
LONDON JOURNAL.*

PAPER I.

THERE is nothing more observable in humane Nature, than That *Forgetfulness* and *Insensibility* of the greatest Evils, which is seen to come upon Men; (even of *Those Evils* which have threaten'd Ruine to *Themselves*, and every Thing that is dear to Them;) when a little Distance of *Time* or *Place* has intervened, and They have found *Themselves* for a Season at Ease from the immediate *Apprehension* of them. What one Man or Woman was there amongst Us, who, in the Year 1688, did not start at the Dread of *Popery*, and of the Methods of Support which constantly attend it, and where *then* understood to be inseparable from it? But, as the Years have run on; and Ease and Freedom with them; and Opportunities been given, of dressing it up in a more pleasing, or less horrible

rible Garb; the *Impression* is almost worn away
 in *Some*; and in *Others*, even a *Discontent* at
 the Expence and Trouble of keeping it out, is
 sprung up in the Room of it. Thus again, It
 struck *Protestants* to the Heart once, to see whole
 Families, and Numerous Crowds of Unhappy
 Men and Women, driven from their Native
 Country, where They lived under a warm Sun,
 and in a fruitful Abundance; and forced to
 seek Refuge in the *Charity* and *Hospitality* of *O-*
ther Nations. But a Tract of Time has had
 its Course, *since*; and All This can be now
 looked upon with a much more calm and sedate
 Temper. It pleases Providence therefore, at
 several Intervals of Time, to permit *Appearances*
 and *Facts*, which may either keep Us awake,
 if We are so; or, if We are not, may rouse
 Us from a Sleep, which, if it continues, must
 be a *Sleep unto Death*, and Destruction. I own,
 I have *Embusiasm* enough to lead Me to inter-
 pret what has pass'd abroad at *THORN*, in
 some such Manner as this. The *Protestant* World
 seems to be in a *Lethargy*. It is Goodness in
 the Governour of all things, to allarm and
 shock It into some Sense of those *Evils*, which
 are never far removed from it, and ever going
 forward, in the Contrivance of some Men, a-
 gainst it. Here therefore, is an Instance pre-
 sented before its Eyes, of the Implacable Malice
 and Great Power of its greatest Enemies; and
 a flagrant Proof of what All are to expect,
 where-ever the same Powers, and the same *Ma-*
lice, can prevail. And if Men will not be rous'd
 by such *Terrors* as *These*, They have nothing to
 blame but, their own Wilful and Mad Stupidi-
 ty.

Far be it from any of Us, to imagine that *Tumults* and *Seditions*, *Uproars* and *Outrages*, should not be severely judg'd; and every Man concern'd in them *punish'd*, in Proportion to the Part He bore in the Guilt: and *this*, let the Pretence be what it will. No Zeal for, or against, any thing in Religion, can justify the Breach of all or any of the Duties of Social Life. Nay, I will say, such Evils are rather aggravated, by making what was design'd for the Peace and Quiet of the World, the Instrument and Occasion of Violence and Disorder. Did any *Protestants* therefore, break into the Temporal Rights and Privileges of *Others*, moved by a mistaken and misapplied Zeal? Who would have blamed a due Punishment of the Persons concern'd? Did *Others* provoke Them to *This*, by any improper Behaviour? Let *Those* also suffer something, or else let it pass as some Mitigation of the Other. This is not the Point. The Particulars which give the greatest Apprehension, and raise the most uneasy Sensations, are These. — The Power and Interest which the *Jesuits*, upon every Occasion, shew themselves to have; and which They in a particular Manner have made too manifest, in this Affair: — The Sentence and Manner of Executing it, enough to strike Horror into every Heart, that comes to the Knowledge of it; and to make every Ear tingle, that hears it: — The Consequences of it, beyond the Punishment of either the real or supposed Delinquent: — The Evidence from the Whole, that the Great View was to the diminishing, and in time extinguishing, not only that particular Branch of Protestantism, but every thing that presumes to

to exalt itself against *Arbitrary Decisions*, and *Implicit Obedience*.

The *Society of Jesuits* were the Chief and Original Movers of this *Tragedy*: and that They have Interest enough in States and Kingdoms, to display such Scenes when They please, is but a melancholy, Consideration to Any *Protestants* or *Freemen*, who have ever heard of that Name. That every Member of that Society is of the same fiery Make, or inflexible *Bigottry*, it is rash and groundless to imagine. But that, speaking of *Them* as a *Body*, They are the *Worst*; the most Terrible; the most to be dreaded by *All* who value any *Rights*, whether *Religious* or *Civil*; — for *This*, We have the Testimony of the very best of the *Romish Communion*, both for Temper and Learning, to bear Us out; besides the *Experience* of many *Facts* to appeal to. That there is a certain and establish'd Difference between *some* Members of that *Church* and *others*, is not to be denied or disown'd: tho', whether *Any* of *Them* can be truly *such*, and not be liable to the Commands of their *Superiors*, even so far as to be put off from the Bias of *All* their Good-Nature, and to extinguish every Spark of their Natural or Religious *Humanity*, for the Propagation of their *Sect*, I will not now enquire. But it is certain, that there is thus far a Difference, That *Many* of *Them* have not such a *blind Bigottry*, as to be perpetually busy in the forming and carrying on those Schemes of pernicious Ruine and Destruction, in which *Others* take a Delight to be the *first* and *principal* Designers and Actors. Amongst the *Laity*, None more remarkable than

than *Those* who have honour'd *Themselves* with the Sacred Name of *Jesus*: not in order to imitate his unbounded Love; but under so good a Title to cover, if possible, from un-
 wary Eyes, their own contrary Temper, and opposite Schemes of Action. From small Be-
 ginnings, this *Society* has rais'd itself to an Im-
 mense Bigness and Power. Their Reputation
 was high some time ago, for the *Learning* and
Knowledge of some of their Members: and
 these gain'd them Access into many Places
 where their other Qualities would not have
 done it. But as all *Knowledge* and *Enquiry* into
 any Truths, becomes suspected, as dangerous
 to a *Religion* which hates the Light, because
That which maketh manifest is Light; and because
One Truth may unfortunately lead to *Another*
 not so harmless: This Path to *Reputation* and
Interest has been rather shut up of late Years;
 and They have (after *Riches*, and all the Strength
Riches can procure, have flow'd in upon
 Them,) chose to gain ground, by a greater
Zeal; a hotter *Bigottry*; a more Unlimited
 and Voluntary Obedience to the Holy See;
 and a more determined Laboriousness in the ex-
 tensive Propagation of the *Romish Profession*,
 than any other *Set* of that vast Body has been
 able to do. When *this Society* therefore gains
 Ground, and shews its Strength, amongst the
 Rulers of this World; All *Protestants*, and every
 Soul that has a Feeling of what the Freedom
 of *Social* Creatures, and the Happiness of *Ra-
 tional* Creatures, in any degree mean, must
 mourn at the Sight; and esteem It an Ap-
 pearance of a *Growing Evil*, which threatens
 them *All* with the same Miseries, which It exe-

cutes upon *Some*, as fast as *Power* and *Opportunity* shall give leave. Whoever They are that come into such Hands, have no Remedy left but *Cursed Hypocrisy*, or *Uneasy Patience*, under the inexorable Discipline of *Harden'd Hearts*, and *Darken'd Understandings*.

The *Sentence*; and the *Manner* of the *Execution* of it at *Thorn*, was worthy of such *Movers*, and agreeable to *Those* who had Interest enough to bring it about. But here, what shall We believe? The *Jesuits* have already begun their *After-Game*; and, putting all their *Strength* upon the *Weakness* of Others, would persuade the World that the *Suffering Part* is not at all to be credited in their *Relation* either of the *Crime*, or the *Punishment*: and that for this Reason, because They are *Hereticks*. This impudent Reason, stupid as it is, may move their own *Partizans*, and weigh with *Bigots* and *Slaves*. But I am speaking to others; and I affirm, that We are justified, even in thinking the worst We can think (in this Case) of the *Triumphant Side*; and the most favourably of the *Other*; from this very low and mean Proceeding, from this senseless Reason given, merely to prevent every One of their own Religion asking a Question about the *Truth* of the *Facts*. The *Crime*, I may conclude, was not quite so great as a *Papist* himself is made to think it; and the *Punishment* much greater than the *Crime*; even to a degree sufficient to raise an universal Horror; because the *Society* which managed the Whole, the *Society* so famous for Sincerity and Truth, claim to Themselves the sole Privilege of telling the whole Story, and of being believed in what They say. The poor
Lutherans

Lutherans must not be regarded, because They are *Hereticks*—— Thus, I say, They may deal with their own *Scholars* and *Slaves*; if there are any, *Slaves* enough to bear it.

But the *Facts* in the publick Face of the World speak enough, without entirely relying on the *Relations* of Either Party concern'd. — A Tumult rais'd; and in this popular Tumult, Outrages committed, as it is too often and almost always seen — The *Magistrates* not able to compose this so soon as it ought to have been: for, as to their *Will* to do it, Interest and Self-Preservation, and the certain Prospect of Punishment, are Demonstrations of it — The *Jesuits*, the Sufferers, prosecute the Complaint — A terrible Sentence is obtain'd — An Army is sent to protect the Execution of it. — When there were some Hopes, upon humble Submissions, to obtain so small a Favour as a *Respite*, the *General* is engaged by these cruel Men, to cut off all Hope of That; and by his *Letters* to procure an Order to proceed to the Execution *Eight Days* before the Day appointed in the Sentence: a Circumstance, I believe, hardly heard of in any other Case, and entirely to be ascribed to the restless Zeal of this Society, and their *Impatience* to bear the Thought of even a Possibility of *Mercy* — Thus, before any Interposition from *Other Powers* could be, several of the *Chief Magistrates* are destroy'd — Insulting Cruelties added to the Execution of some *Others* — And, (what adds to the Pageantry, and makes the *Whole* look like a Work of Zeal for their Church, and not of a due Sense of their *Privileges* invaded,) some *Mean Persons* saved from Death, merely on Account

of the changing their Religion; and the *Brave Man* who died first, tempted and tortured with that *Wicked Offer*, whilst a *Cruel Death* star'd him in the Face. This was adding *Insult* to *Cruelty*; and a much greater *Inward Barbarity*, to the *External Terror* of the *Sword*.—This, and the Other Proceedings, *Banishments*, *Confiscation* of *Goods*, *Alteration* of the *Governing Council*, *Seizing* the *Lutheran Churches*, and en-
stating the *Romanists* in them—

What are all these *Excesses* of *Rigor*, but strong *Presumptions* that the whole *Scene* was originally laid with this very *View*; and that *Those* who have had *Interest* to profit so enor-
mously by a *Tumult*, had *Cunning* and *Power* enough in the *Town*, to nurse and cherish and provoke it into what at last it came to? But this is only a *Surmise*, perhaps weak and without ground. I need it not. What *appears*, is alone sufficient to create *Horror*, in the *Best Part* of the *Romanists* themselves; and once more to shew all *Protestants*, their *Danger*, their *Interest*, and their *Duty*. I shall proceed upon this Subject in the next Paper.

BRITANNICUS.

PAPER

P A P E R II.

IN speaking of the Affair at *THORN*, (which has lately made so much Noise in the World, and I hope will make a great deal more,) One hardly knows either where to begin, or where to leave off. I have already consider'd the Chief and *Original Movers* of that *Tragedy*; and the terrible *Sentence* procured against the *Protestants*, and the Cruel Execution of it. I will now go on to some other *Points*, arising from this Subject, of the utmost Importance to All who love, or hope for, *Freedom in Religion*, or *Happiness in Civil Life*: *Two Things*, which constant Experience has shewn to be so inseparable from One Another, as infallibly to flourish and decay, to live and die, together.

The *Consequences* of this Scene of Power without Mercy, ought to be thought of by Every *Protestant*, as They extend much beyond the *Punishment* of those Unhappy Men at *Thorn*, who fell under the Rage and devouring Fury of it. And thus, I think, is it to be taken by All, who differ from the *Church of Rome*, that, when They see so much Power in the Hands of the *Jesuits*, They see it in the Hands of Persons determined to use it to their *Destruction*; harden'd in all the Paths that can lead to it; and devoted, more than any other Body in the World, in Heart and Soul, to the good Work of propagating their own *Faction*, and enlarging the Bounds

Bounds of their own *Church*, by all the Methods that the *Wit* of *Man* can invent, and the Strength of *Man* can execute. I know how natural it is for *Protestants* in *Great Britain*, who have been long at rest, and out of all View of the *Scene* of such *Actions*, to think inwardly with Themselves,—We are at a distance from the Influence of this Matter — We are sorry for the Sufferings of miserable Men; but hope, This Affair does not nearly touch Us under a Constitution like Ours; and in our Situation, fenced round, as We are, by the natural Bulwark of the *Sea*, from the rest of the World.— But let not any One thus think, or say, What is *This* to *Us*? Give Me leave to affirm, That it is of the most concerning Consequence to Us All, from the *Highest* to the *Lowest*; from the *Prince* upon the *Throne*, to the *Meaneſt* of his *Subjects*. And as *abroad*, the *Calvinist* as well as the *Lutheran* is touch'd by it; so *at home*, from the most rigid *Church-man* to the most distant *Quaker*, through all the Intermediate Differences of *Moderate Men*, *Latitudinarians*, *Presbyterians*, *Independents*, *Baptists*; Every *Church*, and every *Man*, whether *Orthodox* or *Heretical*, whether *Regular* or *Irregular*, is intimately concern'd in this Affair. Nay, abstractedly from all Considerations of *Religion*; Every *Man* who has the least Sense of *Civil Liberty*, the least Regard to the Happiness of Himself or his Fellow-Creatures in humane Society, must think himself interested in it.

Every *Advance*, and every *Step*, which the Power of such *Bigottry* makes in the World, is an *Advance* and a *Step* towards the total Suppression and Ruine of Every One of *These*, and of

of all other *Denominations* distinct from Those who are Slaves to *Rome*. You cannot think that such *Policy* and such *Zeal* mixt together, confine their View within the narrow Bounds of a single *Town*: or that it can be any sufficient Satisfaction to the *Bigottry* of *Jesuitism*, to get the better of the *Lutherans* at *Thorn*. Alas! These are but poor Morfels for such *Appetites*. It is every *Town*, and every *Country*; every *Church*, and every *Kingdom*, of the known World, that They make the constant Care and Burthen of their *Religious Ambition*. They pant after Us all in the Bowels of their *Tender Mercies*, which are as Cruel as Cruelty itself: and can never be at rest till our *Hearts* or our *Tongues*, (for it is much one to Them which of the Two They procure,) till our *Religion*, or our *Estates*, are all theirs. Unlike all other *Sects*, and all other Bodies in the same Communion, They are never diverted either by *Learning* or *Devotion*, either by their own private *Studies*, or pious *Exercises*, from the one main *Constant View* of subjugating *All*, to the *Faith*, not of *Jesus*, but of the *Society* of *Jesus*. To this *Design* They have consecrated all their *Labours*; and from this They are never known to decline. When We see them therefore, powerful in the *Cabinets* of *Princes*; and successfully dextrous in recommending Themselves to the *Mighty Men* of this World, by their *Intrigues*, and by their *Interest* in managing the *Bigottry* of Those under them — If We forget, or deny, that *This* touches Us; that *This* is so much gain'd against Us; that *This* points very terribly at every *Protestant*, and every *Christian* in *Europe*, who is the *Disciple* of *Christ*,

Christ, and not of *Rome* — If We forget *This*, I say, We forget *Ourselves*, and what We are, and what our *Interest* is, and what our only *Hope* and *Desire* ought to be. Every successful Exercise of *Power*, is an *Accession* of more; and every *Act* of *Violence*, not redress'd, gives *Strength* and *Encouragement* to proceed to *Others*. A *Terror* and *Feebleness* is thus struck into the *Opposite* Parts; and *Spirits* and *Vigour* are added to the *Oppressors*. And when They find their *Strength*, and that They can shew it effectually in the *Destruction* of *Some* They hate; what shall hinder Them, as *Power* and *Time* come on together, from exerting the same upon *All* Others whom They equally hate, and are equally sworn to destroy from off the *Earth*?

But We of this Nation have still a nearer Concern in this Affair, if *All Religious* and *Civil Rights* are of any Concern to Us. Every *Advance* of the *Power* of *Bigottry* abroad, threatens Us with a *Ropish Pretender* at home; and together with *Him*, All the Train of his *Attendants*, *Superstition* and *Cruelty*. None such fast Friends to *his* Cause; None so unmoveable in the Prosecution of it; None so desperate in what They once admit into their Hearts, as That *Society* which was the Mover of this *Tragedy*, We have now been speaking of. Every Experiment therefore, of *their* *Strength*, tends by degrees to shake the *Throne* of our *King*; and to weaken our future Hopes of *Happiness* under the succeeding Branches of his *Family*; as it paves the Way to every thing contrary to a *Protestant Establishment*. And this methinks, should weigh with *All Protestants* who would

would not be *miserable*; whether They have the same Notions of *Happiness* with Others, or not. The Point to such Persons is not, Whether They love their present Superiors; or whether they perfectly approve of their *Administration*: but whether They can bear all the Miseries of *Popish Bigottry*, and will chuse to exchange Liberty for Chains; Property for *Arbitrary Will*; their Ease and Security of a *Subject* of a *Protestant Prince*, and of a *Member* of a *Protestant Church*, for the fiery Operations of *Jesuitism*, and the Cruelties of *Thorn*, and indeed of every other Place where the same *Zeal* has had the same Room to display itself. This should be no light Consideration to the most discontented *Protestant* amongst Us, who is One truly and sincerely; That as a *Protestant*, He is not concern'd in Any the least Accession of Power to that *Popish* Interest abroad, which, if it increases, will sooner or later end in a *Popish* Interest, and a *Popish* Settlement, here: And that, as the *Pretender* (who is to reap the Benefit of this) is as famous for determin'd *Bigottry*, as the *Body* of *Jesuits* themselves; Let Him but once get footing here, by what Means They please, (even by the Help of *Protestant* Hands lifted up against Themselves;) yet still, It can end in nothing but the *Administration* of Those, whom his own *Bigottry* will point out to his Choice; that is, in nothing but the same Measures of Ruine and Devastation, by which the same *Bigottry* has ever work'd, and ever will work, till humane Nature be totally alter'd. And if They can have any Comfort in such a View, much Good may it do them! But let

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them

them sometimes, in the midst of it, cast their Eyes abroad upon the *Protestants at Thorn*; and think within their own Breasts, Whether if *They themselves* ever come within the Sphere of Action of the same *Body*, they will not feel the same destructive Force, and be swallow'd up in the same Whirlpool. Let not a little Prejudice, or the Imaginary *Wam* of something We may wish for, extinguish all Common Sense; or take away all Regard to Ourselves, and our latest Posterity.

But We must not leave this *Affair* here. If *Protestants* do not learn some good Lesson from it, besides a Zeal against an implacable *Enemy*; it is, if I may say so, an *Act* of Providence lost upon them. They have, many of Them, been often very busy in interpreting *Providences*. Here is *One* that may very easily be understood; but perhaps, as Many others have been, it will be applied by the Multitude only to their *Neighbours*, and not to *Themselves*. The *Cruelties* at *Thorn*, which You are so moved at, should make You cast your Thoughts upon that *Spirit* which is the Cause of Them; and those Thoughts should make You abhor and fly from the first *Motions*, the least *Beginnings*, of that Temper in Yourself. *Inward Censures* of One Another, on Account of Religious Differences; — *Hard Sentences* and *Judgments* of Private Men against One Another; — The *Violence* of Words; — The *Refusal* of Mutual *Communications* of *Friendship*; — The calling in *Worldly Assistances* to aggrieve or hurt or ruine One Another, in any degree, or in any Instance; — These are the *Motions* of the same *Spirit*, going on from

from *One* degree to *Another*, 'till it ends in the open Avowal of *Fire and Faggot, Swords and Gibbets*. — *These*, whenever They are seen amongst *Protestants*, are the Strength of your *Enemies*; the only Defences of *their* Barbarities, and the only *Arguments* by which They can cover or excuse their own Practices. Take from Them *these* Arms; and You leave Them utterly indefensible in *that* Conduct, which God and Nature, Reason and Revelation, all condemn. The *Outrage of Persecution* did not begin all at once, but grew up flow degrees. If it had not, the *Notion* of it could not have been borne by any humane Mind. * First, It was only a *Mental Uneasiness* at Those who differ'd. Then it proceeded to *Verbal Declarations*, at which it stop'd but a short Time. For when it was once come to *hard Words*, it was natural to proceed to *Blows*, almost as soon as the *Balance of Power* weigh'd on *One* Side more than the *Other*. *Moderate Penalties* were the first *Essays*; but when They had no other Effect, but to provoke the Spirits of Opposers; *Punishments* too great for humane Nature easily to think of, succeeded in their Place. And upon *These* now the *Popish Interest* rests itself.

God be thanked, the *Protestant* World is generally come to a much greater Sense of the *Duty* of *Mutual Love* and *Forbearance*, than once was experienc'd in it. But when by such an *Instance* as This at *Thorn*, their *Sense* is again quicken'd; and They are call'd upon to see and acknowledge the Deformity of the *Spirit of Cruelty*, made keen by *Religious Differences*; it is their *Duty* to search to the Root of the Matter; to
great

Guard against the first Motions of such a Spirit amongst Themselves; and to implant in their Souls the contrary Temper of *Universal Charity*: from the mere Want of which such unspeakable Evils have come upon Humane Society; and such Inexcusable Scandals upon the *Christian* Name.

BRITANNICUS



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